

**HISTORY OF THE ISLAMIC WORLD
HIGHER AND STANDARD LEVEL
PAPER 1**

Monday 13 May 2002 (afternoon)

1 hour

INSTRUCTIONS TO CANDIDATES

- Do not open this examination paper until instructed to do so.
- Answer Section A or Section B.

SECTION A

PRESCRIBED SUBJECT 1 The Caliphate and the Imamate

DOCUMENT A *Extract from: Al-Mawardi, **Al-ahkam al-sultaniyya**, trans. W. H. Wahba, Reading (1996), pp. 3-5.*

The *Imāmate*, or supreme leadership, is intended as the succession to prophecy in upholding the faith and managing the affairs of the world. Its establishment is unanimously considered to be obligatory on the Community. There is disagreement, however, as to whether the obligation is derived on rational grounds or imposed by heavenly law. Those who subscribe to the former view argue that rational beings tend by nature to submit to a leader who would keep them from inequity and settle their conflicts and disputes. Without rulers, men would exist in a state of utter chaos and unmitigated savagery.

There are seven conditions of eligibility for supreme leadership: first, justice or probity with all its attributes; second, knowledge conducive to the exercise of independent judgement in crises or decision-making; third, sound hearing, vision and speech so that perception could serve as a correct basis for action; fourth, physical fitness and freedom from handicaps to movement or agility of action; fifth, prudence that ensures wise handling of the subjects and able maintenance of their interests; sixth, dauntless courage in defence of the homeland and repulsion of its enemies; and seventh, notable **Qurayshite** descent, a matter indisputably settled by explicit text and by general consensus.

Supreme leadership is established in two ways: selection by the electors, or appointment by a predecessor.

DOCUMENT B *Extract from: P. Crone and M. Hinds, **God's caliph**, Cambridge (1986), pp. 1-2.*

What was the nature of the early caliphate? Islamicists generally believe it to have been a purely political institution. In what follows we shall challenge this belief. It is of course true that religious authority was the prerogative of scholars rather than of caliphs in classical Islam, but we shall argue that this is not how things began. The early caliphate was conceived along lines very different from the classical institution, all religious and political authority being concentrated in it; it was the caliph who was charged with the definition of Islamic law, the very core of the religion, and without allegiance to a caliph no Muslim could achieve salvation. In short, we shall argue that the early caliphate was conceived along the lines familiar from Shi'ite Islam.

Practically all the literature informs us that though the Prophet was God's representative on earth in both political and religious matters, there ceased to be a single representative in religious matters on the Prophet's death. Political power passed to the new head of state, the caliph; but religious authority remained with the Prophet himself or, differently put, it passed to those men who remembered what he had said. These men, the Companions, transmitted their recollection of his words and deeds to the next generation, who passed it on to the next, and so forth, and whoever learnt what the Prophet had said and done acquired religious authority thereby. In short, while political power continued to be concentrated in one man, religious authority was now dispersed among those people who, owing their authority entirely to their learning, came to be known as simply the **ulama**.

DOCUMENT C *Extract from: G. Endress, **An Introduction to Islam**, Edinburgh (1988), pp. 35-6.*

Before his unexpected death, the Prophet had given no indication about succession to the leadership of his community. The caliph (*khalifa*), *i.e.* the successor and ‘deputy’ of the Prophet, had to be the most pious person and to rule according to God’s will. But how was this to be guaranteed? Unanimity was reached amongst the Prophet’s **Companions**, but it was already a compromise, and had within it the germ of conflict. Only the first two caliphs were brought to power unopposed, on the basis that their legitimacy was assured by the consensus of the community (through election by the **shura**) and by their membership of the tribe of Muhammad, the Quraysh. They were Abu Bakr, who united the Arabs in the first wars of conquest, and Umar, who created the territorial basis of the Islamic world empire. But these criteria of legitimisation became unusable when dissension amongst the Prophet’s companions from the Quraysh tribe destroyed the unity of the *umma*.

Moreover, the party of Ali (*shi‘at Ali*, known later as the Shi‘a), the Prophet’s cousin and son-in-law, had pressed their claims from the beginning. From the outset these claims were based on Ali’s special closeness to the Prophet: he had been amongst the first Muslims, he was related to him by ties of blood and marriage and he was the guardian of his inheritance; from this he apparently sought to derive special religious authority. Muhammad, they allege, chose Ali through designation (*nass*) and personal legacy (*wasiyya*) as the spiritual leader (*imam*) and head of the theocracy.

DOCUMENT D *Extract from: R. S. Humphreys, **Between memory and desire**, Berkeley (1999), pp. 155-6.*

Islam was a call to build a new community based on obedience to God’s commandments and dedicated to spreading His religion to all humankind. Islam, in brief, had a political mission, and political action was an essential element in personal salvation.

Muhammad of course had already laid the foundations; the task at hand was to maintain the political structure that he had erected. As his immediate followers interpreted his example, there must continue to be a single commonwealth of those who accepted Islam, unified and governed under the broad authority of one man, Muhammad’s successor. This “successor” to Muhammad quickly acquired a variety of titles. According to Islamic historical tradition, he was first called *khalifat rasul Allah*, “the deputy or vicegerent of God’s apostle” —that is, the one who acted in Muhammad’s place now that he was no longer here.

The nature and scope of the powers wielded by the caliph were disputed from the outset, and remain so even today. Most Muslim and non-Muslim scholars agree, however, that the caliph was no prophet—that is, he was no longer a recipient and transmitter of divine revelation. However, he was certainly the chief guardian of the revelation given to Muhammad.

1. Explain briefly each of the following words shown in bold in the text:
 - (a) Qurayshite (Document A)
 - (b) ulama (Document B)
 - (c) Companions (Document C)
 - (d) shura (Document C) *[4 marks]*

2. From the evidence of Document A and your own knowledge, what were the ideal qualifications for the supreme leadership of the **umma**? *[5 marks]*

3. From the evidence of Documents B and D and your own knowledge, what was the role of the caliph? *[5 marks]*

4. From the evidence of Document C and your own knowledge, why was there disagreement among early Muslims on the issue of true succession to the Prophet? *[6 marks]*

SECTION B

PRESCRIBED SUBJECT 2 The Crusades

DOCUMENT E *Extract from: William of Tyre, A History of deeds done beyond the sea, trans. E. A. Babcock, New York (1943), vol. 2, pp. 140-1, 143.*

That same year, during the interval between the death of King Fulk and the elevation of Baldwin to the throne, the accursed Zengi with a mighty host laid siege to Edessa. Zengi was a powerful Turk, lord and ruler of the city known as Mosul. His reliance lay not only in the numbers and strength of his people but also in the fact that a serious feud had arisen between Raymond, prince of **Antioch**, and Joscelin, count of Edessa. This latter city was situated a day's journey beyond the **Euphrates**.

The great prince Zengi seized the opportunity offered by these dissensions. He levied a countless number of cavalry forces from all over the East, summoned also the people of the neighbouring cities, and laid siege to Edessa. He blocked all the entrances to the city so closely that the besieged could not issue forth, nor could anyone enter from outside. The people shut up within the city were soon driven to extremities by the shortage of food and provisions of all kinds.

Zengi continued to attack the city. Through subterranean passages he sent in miners who dug tunnels under the wall. These were supported overhead by beams which were then set on fire. When the props burned away, a great part of the wall fell and left a breach which afforded the enemy an entrance more than a hundred cubits wide. Then, the legions rushed together from all directions, entered the city, and put to the sword all whom they encountered. Neither age, condition, nor sex was spared.

DOCUMENT F *Extract from: H. A. R. Gibb, in A History of the Crusades, ed. K. M. Setton and M. W. Baldwin, Madison (1969), vol. 1, p. 462.*

Joscelin at once set out towards the west, taking with him a strong contingent of his forces, whereupon Zengi, informed of the temporary weakness of the garrison at Edessa, advanced by forced marches and encircled it (24 November). Before Joscelin and his outnumbered army could intervene, Zengi, calling up all his available vassals and auxiliaries, smothered the defence and broke into the city on 24 December. The citadel fell two days later, and Zengi, first killing all the Franks and destroying their churches, but sparing the native Christians and their churches to the best of his ability, gave the city fief to the commander of his guard, Zayn al-Din Ali Küchük.

The reactions to this event were almost as widespread in the east as in the west. By his fortunate conquest Zengi acquired the reputation of a “defender of the faith”, which went far to atone for his defects of character and grasping policies. The caliph showered on him presents and titles, including that of *al-malik al-mansur*, “the victorious king,” and the contemporary chronicles bear witness to the resounding fame of his exploit throughout the Muslim world.

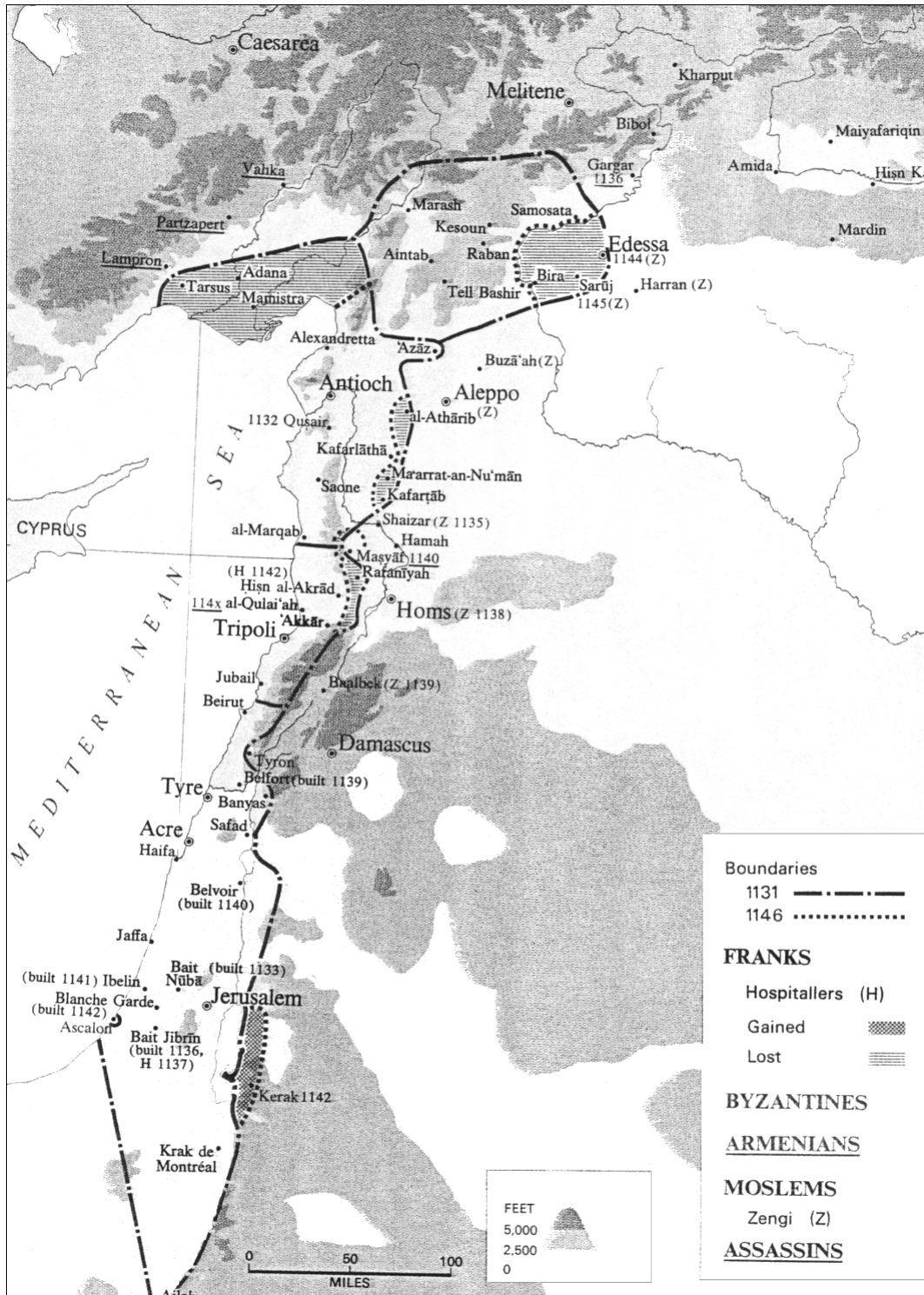
DOCUMENT G *Extract from: W. B. Stevenson, **The Crusaders in the East**, Cambridge (1907), pp. 149-52.*

But Zengi carefully concealed his plans. Even when he started for Edessa he led his army first in another direction. The Muslim troops took their position under the walls of the city on Tuesday 28 November (1144). The defence was brave but it lasted no more than twenty-eight days. Zengi pressed the siege with all his power and employed every possible means of attack and the enemy swarmed over the walls into the town (23 December). The usual massacre followed. The ruthlessness which marks Zengi's whole career again found illustration two days later on 25 December, when the garrison of the citadel surrendered. He pledged his word that the defenders should be spared and then, in spite of that, sent at least the Latins amongst them to execution.

Zengi's capture of Edessa did not lead immediately to the conquest of the Latin province. Whatever his motives he did not make any attempt to follow up his great success. Troubles in **Mosul** occupied him during the latter part of 1145 and the beginning of 1146. Then he took the field to besiege Qal'at Ja'bar, a castle on the Euphrates. There on Saturday night 14 September 1146 he was assassinated in his tent by his own slaves. He was more than sixty years of age. His career is commonly viewed in the light of the supreme service he rendered to Islam by the conquest of Edessa. This shed a certain glory round all his life. Men gave him the honourable title of *shahid*, martyr, or champion of Islam. For this one deed he was counted worthy of the reward of Paradise.

DOCUMENT H

Map of the Near East in the time of Zengi from A History of the Crusades, ed. K. M. Setton and M. W. Baldwin, Madison (1969), vol. 1, p. 426.



5. Explain briefly the following references shown in bold in the text:
- (a) Antioch (Document E)
 - (b) Euphrates (Document E)
 - (c) Joscelin (Document F)
 - (d) Mosul (Document G) *[4 marks]*
6. From the evidence of Document H and your own knowledge, what were the difficulties faced by Zengi in fighting the Crusaders from his base in Mosul? *[5 marks]*
7. From the evidence of these documents and your own knowledge, why did Zengi attack Edessa in 1144 and how did he conquer it? *[5 marks]*
8. From the evidence of Documents F and G and your own knowledge, what kind of person was Zengi? *[6 marks]*
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